

# SURANTIAN SOJOURN

Marty McFlak in:  
TO **HECK**  
WITH **FUTURE**

The Resurrection  
of the  
Brotherhood



Trademark  
Scruples

Skeptical of  
Skeptics

## Seriously now. . .

No one would associate genuine criticism of URANTIA Foundation as having even a remote possibility of originating *with* URANTIA Foundation. Therefore, it should be obvious to anyone who may chance to read this magazine that it is not a product of URANTIA Foundation.

Nevertheless, we anticipate a legal threat from URANTIA Foundation, who will no doubt claim we are creating "confusion" with their "services," because we have dared to refer to ourselves, through the title of our magazine, as "Urantians" – the name we are known by throughout all inhabited creation.

We have read **The URANTIA Book**.

Therefore we know, by virtue of our birth into reality on this planet, that we *are all* **Urantians**.

No one but God or His celestial delegates can tell Urantians we cannot *publically* identify ourselves as Urantians, whether through our ministry as Urantians, or as inhabitants of Urantia, living on Urantia. Our sojourn here gives us a Urantian perspective; it is our birthright as Urantian mortal ascenders, and we will say so.

The Trustees of URANTIA Foundation are NOT the celestial delegates of the Universal Father. Through apparent legal chicanery, they are the usurpers of the Concentric Circles, and the names "Urantia" and "Urantian." They have turned these holy designations into legal restraints – making reader-believer's attempts to publicly identify with our chosen religious symbols illegal – thereby making public Urantian evangelistic outreach to effect the mandates of their own "Declaration of Trust" – a crime.

We must all act to change this sorry state of affairs.

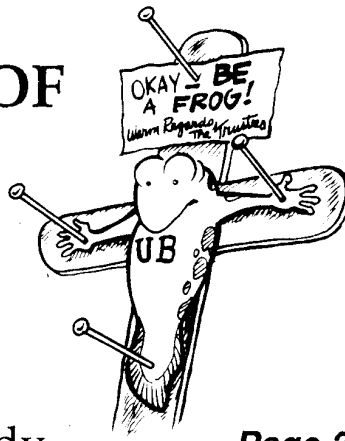
# URANTIAN SOJOURN

SPECIAL EDITION 1990

Volume I Issue 1

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After being crucified  
by the Foundation  
the Brotherhood must rise  
from the dead in a new body



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"spirit-born individuals are so remotivated in life that they can calmly stand by while their fondest ambitions perish and their keenest hopes crash; they positively know that such catastrophes are but the redirecting cataclysms which wreck one's temporal creations preliminary to the rearing of the more noble and enduring realities of a new and more sublime level of universe attainment."

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Illustration by Terry Kruger

URANTIAN SOJOURN is an independent seasonal production of The Scattered Brotherhood. Letters to the Editor and subscription enquiries should be sent to URANTIAN SOJOURN, 3668 Chase Court, Boulder, CO 80303. SUBSCRIPTIONS: \$20 one year. Canada and U.S. possessions, add \$2; other foreign, add \$3 per year. UNSOLICITED MANUSCRIPTS cannot be returned unless accompanied by a stamped, self-addressed envelope.

Opinions expressed in Urantian SOJOURN do not necessarily represent the opinions of its staff or advertisers.

Special thanks to Julio Edwards; many are called, but very few actually come through in the end.

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# The Sojourn begins

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RANTIAN *Sojourn* is a magazine whose time has come. However, this special inaugural issue is very nearly a baptism by fire. The tumultuous events of 1989 delayed the debut several times; and while we have gone to press, events reshaping the URANTIA Movement continue.

1989 witnessed the financial and legal bludgeoning of The Center for Urantia Book Synergy by Urantia Foundation Trustees, followed closely by three unprecedented Trustee resignations. Before the dust had even begun to settle, Foundation President Martin Myers announced the dissolution of Urantia Brotherhood by Urantia Foundation. The schism between those who would "forestall by decades" interest in The URANTIA Book, with those who take seriously the exhortations of the Book to take its message to the ends of the earth, appears to have been enflamed anew by the legal letter of the law. But FEF faces an even more immediate challenge: survival.

They must become responsive to the united reader-believers that make up the "Movement." Urantia Foundation, in its maniacal pursuit of the letter of the law and a prime directive of "no growth is good growth," has become a loose cannon on its own deck. On the unlikely chance a propitious bolt of lightning will cause them to change course, we can anticipate the Trustees' habit of attacking their own body will inevitably result in self-immolation. Until then, the united readers of The URANTIA Book will have to deal with them. We should all start with a careful reading of the recent 90 page exposure of their collective brain. If that doesn't motivate you to unite with all other reader-believers to effect major change, we wish you a complete recovery.

• • •

URANTIAN *Sojourn* is a seasonal production attempting to report the world-wide spiritual renaissance now in progress on Urantia, with the added perspective of the Fifth Epochal Revelation. Naturally, readers of *The URANTIA Book* will fair much better than non-readers in following our coverage of the URANTIA Movement, but therein lies the motivation for us to reach out through our ministry in a manner that will whet the appetites of our non-Book reading fellows for truth; in particular the truths of *The URANTIA Book*. Our magazine will be the work of any reader-believers who choose to participate in this effort.

For non-readers, our name requires some explanation.

"Urantia" (pronounced with a soft t) is the name of our planet, according to *The URANTIA Book*. The Book calls inhabitants of our world "Urantians." Our brief sojourn on this world is our

introduction to the infinite journey the Universal Father is offering, if we are but willing to follow truth where it leads us.

One main purpose of this magazine will be to provide an introduction to *The URANTIA Book's* matchless quality and scope. It has always been more or less difficult to find, but that could change; it may become impossible. For those who have never seen one, it's a large blue book of 2,091 pages of text – no pictures.

The sixty-six page Table of Contents precedes a foreword that can easily induce intellectual paralysis in new readers, but hang in there, the Book will gradually reveal a *cosmology* befitting the mind of the twentieth-century Urantian. The four parts of the Book tell the story of the Central and Superuniverses, our Local Universe, the history of Urantia, and, most significantly, the life and teachings of Jesus Christ.

*The URANTIA Book* is extraordinary in nearly every way. For those of you who hunger after truth, and have the ability to abandon your preconceptions long enough to experience the vast treasure that awaits you on those pages, a life-changing experience is just around the corner. But to those who "can't get into it" we wish you well; please give your book to a friend.

The inclusion in this special edition of a little satire on the Urantia Movement is above all, a comment on how seriously some Urantians, especially those with "power", take themselves; they may be children of God, but there is no excuse for the childishness that has created a colossally bad joke of the Urantia Movement. It's time to throw the bums out.

We know the message of Jesus will not fail on Urantia. We can go about the Father's business with a confidence born of the knowledge of forthcoming success. However, that does not relieve us of the responsibility to actually take a stand, make the effort, and *do* His work.

We who put these pages together are willing to do that work, and we expect to make mistakes; but one we won't be making again is wasting our time and energy keeping the light under a bushel; saving our talents, lest we lose them.

Like so many heretics in the past, we believe with a living faith that "God is on our side"; and we be about His will as best we understand it. ☐

## YOUR TURN

### New Jacket Stinks

Have you seen the new dust jacket for The URANTIA Book? Who designed the damned thing; a lawyer? The Concentric Circles (which have no business on the Book period – in my opinion) aren't even centered on the front, and if they are supposed to be asymetrically balanced, they blew it. And the name of the Book is printed out of proportion with the rest of the copy! I could go on about the descriptions under the section headings, but it makes me sick! If Urantia Foundation can afford to spend in excess of \$750,000 dollars suing people who are trying to sell Books, I would think they could afford a competent graphic arts firm to design a dust jacket that doesn't make the Book harder to sell.

MICHAEL HART  
Boulder, Colo

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### No Tears for Quibblers

I certainly feel that the demise of the Brotherhood is hardly anything to shed tears about. The politicization of the Brotherhood was inevitable due to its very structure. Rather than considering as our sole mission the spread of The URANTIA Book, we spent time quibbling over superficial things like, "Why does Oklahoma have more General Councilors than Los Angeles?" It was so counterproductive compared to what we, as pre-world-wide Urantia Movement apostles should be working at.

LEE ARMSTRONG  
Burbank, Calif.

### Practicing Fetishists

The latest rage to sue the Foundation over the trademarks and circles business is so stupid. Big Deal. Like you need that stuff to live religiously. Why don't the deep pockets of the movement do something positive with their resources like finance a translation. That's the real need for the Book at the end of this century. It's certainly the one area where both the Foundation and readership can be found wanting.

If the monied readers and FEF were taking money to the Foundation and were being told, "No, we won't take this from you," then I might have some respect for what they are doing. Instead, they're doomed to petulant squabbling over who's going to sit at the right hand of the table. Instead of the Master, we've substituted this blue book and turned ourselves into practicing fetishists.

*Name Withheld by Request*

## LET'S GET AMERICA BOOKED NOW.

Did you know that it is possible to eliminate spiritual illiteracy in this country? The key is to get our people to start reading

**The URANTIA Book** now. Because reading **The URANTIA Book** is absolutely fundamental to America's future; not to mention the rest of the planet. A book is absolutely worthless unless it's read and *understood*.

Read **The URANTIA Book**.

## "Many are called . . ."

**URANTIAN SOJOURN** will not survive on manna from heaven; we need your support and financial contributions. We think it's time there was a magazine by reader-believers who aren't in an organizational hierarchy, one that reports what's going on in the movement, and *why*. We are soliciting articles from those of you who think you know what's going on, and contributions from those of you who would like to read them. Subscribe to **URANTIAN SOJOURN**. Hopefully, together, we can help all Urantians get a lot more in tune with what this movement is all about, and what we can do to make it *move*.

**URANTIAN SOJOURN**  
3668 Chase Court  
Boulder, Colorado 80303

# The Resurrection of the Brotherhood

**Will F.E.F. allow itself to be the midwife for a resurrected Urantia Brotherhood based on real democracy?**

By James McNelly

**T**he death of Urantia Brotherhood is a profound loss. A great sadness has come over many of the members of the former Brotherhood who innocently joined what they thought was an autonomous and self governing organization in order to foster the dissemination of The Urantia Book and socialize with others of like mind, but later found they actually joined a front organization of Urantia Foundation with no ultimate control over their own direction, policy, or leadership. The Foundation first squashed any move toward fostering Book dissemination; now it seeks to destroy the technique of group functioning itself.

The restraint of readers of The URANTIA Book from the legal right to use the word "Urantia" as a part of their organizational identity because they collectively chose, through their elected representatives, to be a self governing organization, is a great tragedy. There are no victors in this conflict, only victims; and now our task is to make the best of a bad situation. The chaos inflicted by the recent Foundation [92 page] letter to the readership, added to the previous six years of confusing correspondence relating to the Family of God affair, and has seriously damaged the credibility of the Urantia name.

Many of us want our organization back. Urantia Brotherhood was just making serious process in the area of Book dissemination when the axe fell. "Business as usual" claims aside, Fifth Epochal Fellowship (FEF) or Urantia Brotherhood Association will never be "Urantia Brotherhood." The damage has been done, and we will never know if the emerging Urantia Brotherhood could have become a more democratic organization, or a more vital Book dissemination force.



Loyal members of former Urantia Brotherhood, myself included, felt forced to choose a position of separation in order to expose the Foundation's false pretense. The nature of the conflict was such that Councilors felt compelled to "go on strike" in order to protest the autocratic and manipulative pressure tactics of the Trustees. We found ourselves forced to take up "psychic arms" in order to ensure that future readers of The Book would be free from the Foundation's arbitrary assertion of spiritual ecclesiasticism. If anyone could have foreseen that the Confirmatory Agreement of 1975 was going to be used as a weapon of personal manipulation and dogmatic ecclesiasticism, it would have been opposed from the outset.

While I have strongly opposed the former Brotherhood's tendencies toward ecclesiasticism, I am obligated to go on record to state that the Foundation's ultimatum of "do what we say or lose your license" was too great a loyalty oath to demand. The tendency toward religious egocentricity of the former Brotherhood was not a terminal disease, and did not warrant the Foundation's

attack. The former Brotherhood would have ultimately become self correcting over time; I am convinced the separation was caused entirely by the Trustees seeking to consolidate readers under their control without any input from those they sought to govern. Once the Trustees stepped over the line and sought to dictate religious belief by the use of legal force, personal intimidation, and threat, the problem had to be exposed for the spiritual fraud that it is.

There should never have been an argument over spiritual control between the two organizations. Neither group has been granted spiritual authority over anything or anyone. If the Foundation is claiming supremacy due to secret messages, or an implication that there was a process of spiritual succession from unseen beings, that ecclesiastical disease must be eradicated at its inception before it becomes completely systemic; there can be no compromise with the outlandish spiritual claims of the Foundation!

What remained of value, once the conflict had entered the deadly "mutual assured destruction" phase of negotiation and the separation occurred, was the fact that the constitution of Urantia Brotherhood contained within it a strong backbone of democracy. The rejection of the autocracy of the Foundation paralleled the emerging cries for freedom in Eastern Europe. United Believers are perfectly capable of self-government. There was an upwelling of realization that leadership must be earned and that authority is not arbitrary or inherited. The Trustees are not the equivalent of the Ancients of Days to be followed slavishly. The assertion that the Trustees were the exclusive interpreters of dogma could not be tolerated by even marginally democratically constituted readers.

To some the problem appears

to be a test of wills between David Elders and Martin Myers. It is actually a collapse of both organizations due to the underlying framework that provides for executive autonomy with few checks or balances. Over the years, this executive autonomy was mistakenly interpreted to equate to religious leadership by both the Foundation and the Executive Committee. Without any restrictions on the boundaries of personal authority, it was inevitable that individual standards of personal morality would be elevated to the level of group policy. With no legislative or judicial branch to restrain the overdeveloped

powerful movement toward religious democracy, it will lose the opportunity to serve as the administrative representative of the new association of "United Readers." Self-government will eventually emerge to vote out any would-be sovereigns within the democratic United Readers. Any non-democratic group will only serve as a soap box for its executive, and will eventually be abandoned by those seeking a new participatory model of religious association.

The argument claiming that the autonomy of readers is the equivalent of Lucifer's sophistry of personal freedom cannot be used against the United Readers, for Jesus himself said, "And so, in all these matters connected with the discipline of the brotherhood, whatsoever you shall decree on earth, shall be recognized in heaven." P1763

The trustees may legally hold the copyright, but the United Readers hold the spiritual power to transform the planet. Martin is incorrect in the belief, which he expressed to me personally, that once the readers have the word "Urantia" taken from their

**"... once the readers have the word "Urantia" taken from their group name, they will become disunited and gradually return to the fold of the Foundation."**

*Martin Myers*

religious ego, personal ethics of unbridled executives were asserted as the standards of group behavior. What we are witnessing is the process whereby individual morality becomes group creed and intolerance of non-believers becomes institutionalized.

For many on the General Council, the vote for group autonomy was not an affirmation of the morality model of David Elders over that of the "nasty" Martin Myers. It was a rejection of ecclesiasticism from all sources. If allowed to continue, the same outcry that overthrew the autocracy of the Foundation by the Councilors would eventually overthrow any supposed ecclesiastical authority of the Executive Committee as well. If FEF fails to recognize the importance of this

group name, they will become disunited and gradually return to the fold of the Foundation. A word or a name is not what binds people together. It is the ageless quest for liberty and freedom from tyranny that unites men together under law. Strength comes from the soul, not from a word or a symbol. In unity there is strength. "When two or more are gathered in my name, I am there among you."

Separation of powers, as I see it, is an absolute necessity in order to prevent the fanaticism that led us to this current state of confusion. At the moment, I do not believe that the current Executive Committee will allow FEF to become more democratic in the near future, or to develop a process for the separation

of powers. I challenge the current members of the General Council to call a constitutional convention, vote themselves out of office, and allow a direct election of a single legislative branch with a single President. I challenge FEF to become the democratic association of United Readers, no matter what name they call themselves. I fear, however, that too many on the Executive Committee crave the supposed authority that has long been shared with the Foundation. Whether the readership will stand for the organization continuing with "business as usual" remains to be seen. Most people were hardly more impressed with the openness of the old Urantia Brotherhood than they were with the Foundation.

David Elders objects to the notion of separation of powers in his letter to the San Francisco readers, due to his belief that FEF will not seek to dictate belief as the old Brotherhood did. He argues that only a "governing" group needs checks and balances, and that FEF seeks no control or government over its members. I admire Dave's idealism, but practicality dictates that in an imperfect world, any association must exercise discrimination and judgement in order to strive for excellence and to avoid being "all things to all people." The process of self regulation goes hand in hand with self government, and for better or worse, the United Readers are a government or they are a voiceless flock of followers.

The spiritual group notion requires that its leaders be above reproach and not subject to recall, referendum, or initiative. The vulgarities of the democratic political process are not compatible with an ivory tower or unquestioned leadership. Participatory democracy leads to political parties, competing factions, and power brokering. The dirty laundry is exposed rather than left in the back rooms. David is right. The technique of democracy is unspiritual. It is decidedly evolutionary and human. And so it will ever be and that is why we need it now.

The salvation of the democracy is derived from the personal ethics of the members, rather than in a supposed spiritual organizational facade or methodology. The consensus technique or any other meditative or low stress interactive system is not in and of itself "spiritual". Democracy provides a material structure whereby humans can surrender autonomy and learn to cooperate toward the shared goal of perfection—God's will. Autocracy is

the illusion of imposing unearned levels of ethical attainment by decree without the voluntary process of achievement and consent of the governed.

"The entire universe is organized and administered on the *representative* plan. Representative government is the divine ideal of self-government among non-perfect beings." Page 517.

"The universe administrators have learned from experience that the evolutionary peoples on the inhabited worlds are best regulated by the representative type of civil government where there is maintained proper balance of power between the well coordinated executive, legislative, and judicial branches." Page 797.

**"I challenge the current members of the General Council to call a constitutional convention, vote themselves out of office, and allow a direct election of a single legislative branch with a single President. I challenge FEF to become a democratic association of United Readers."**

"The only sacred feature of any human government is the division of statehood into the three domains of executive, legislative, and judicial functions. The universe is administered in accordance with such a plan of segregation of functions and authority." Page 806.

If FEF ignores the issues of representation and separation of powers and continues in the "headquarters" tradition of Urantia Brotherhood, then it will not long survive. More than a

new constitution, there must also be the will to follow the due process of the constitution. It has been a concern of mine that the Executive Committee has long operated as the "policy making" branch of Urantia Brotherhood with no constitutional basis for that position. For the first thirty years of the Urantia Brotherhood existence, hardly any policies or programs were adopted through voting, written resolutions, or confirmation by the General Council—the branch of the Brotherhood specifically entrusted with policy making authority.

Comments such as "it is Brotherhood policy this or that" are little more than reflections of the opinions of "status persons" who consider themselves to be interpreters due to their office, position on the Executive Committee, or simply because they answered the phone. Until recently, UB has often operated in a manner that side-stepped the democratic or group process that FEF rode technical issues. Our friends had decided that they

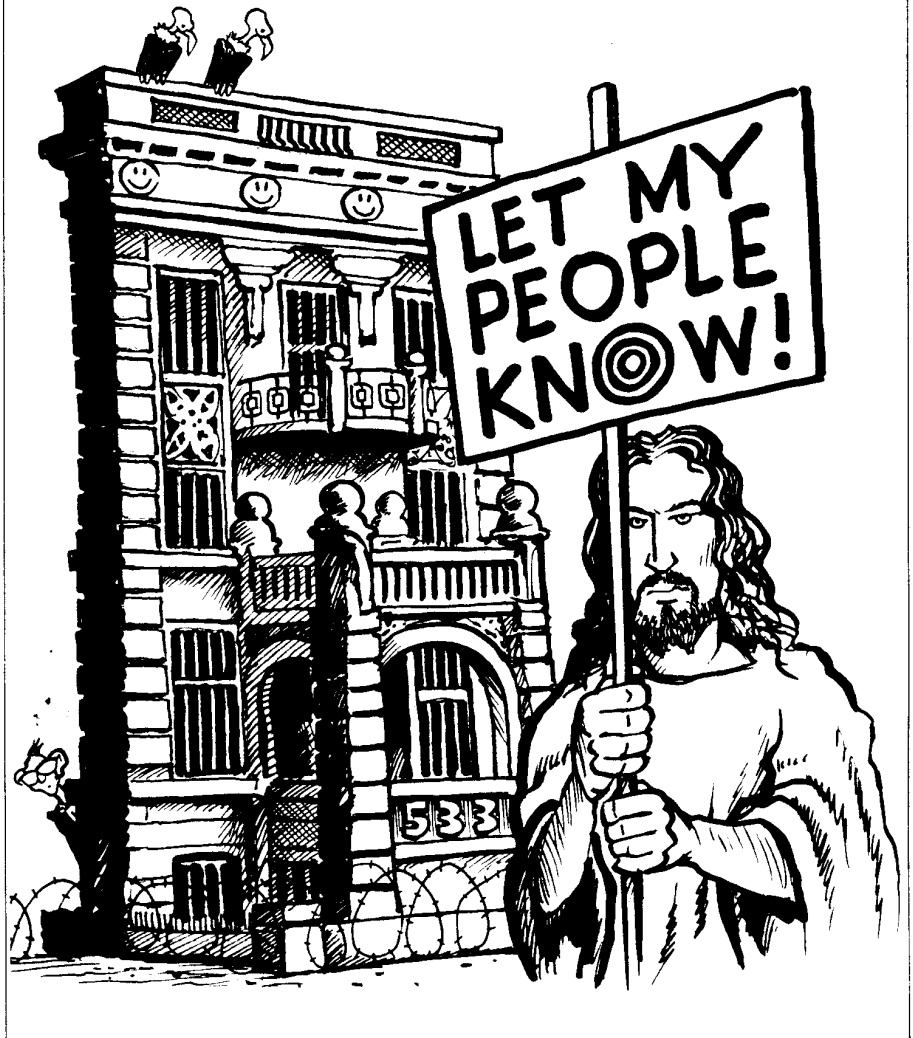


had suffered enough abuse and that the day of the emergence of the United Readers had come. Ultimately, the Council agreed and now we are now all in this together. My hope is that the new United Readers Association will emerge and function more openly and systematically, avoiding such emergencies and continual crisis management.

It is sad to comment that the separation of powers and representative government in the affairs of disseminating the Book and its teachings is not a dominate issue in most reader's minds. Those who desire to work and organize under the direction of the Foundation are free to do so once the trustees decide what relationship, if any, they desire with readers. I would only ask that all future groups be open about their structures, and not use the terms "autonomy" and "democracy" to disguise a secret oligarchy. People have the right to know the true nature of their organization.

The key issue at the moment is what sort of an organization FEF will choose to become. Currently the readership is generally supporting the Executive Committee. Enough persons had been exposed to the bizarre condescension of the Foundation and need little prompting to choose independence from their heavy handed actions. Besides, members of Urantia Brotherhood had joined the Urantia Brotherhood, not Urantia Foundation. Separating from UF was a non-issue. The two groups had always been separate, in the minds of most readers anyway. The autonomy resolution had only clarified what had previously been a tacit understanding to everyone, except it seems, Martin Myers.

Both the Foundation and any new United Readers Association need to open up their activities. Increased representation and closer cooperation with societies or local organizational units is essential. Enfranchisement of the readers-at-large in the selection of new elected representatives would be a good step. Consultation with societies would be another. Requiring that all official policies and constitutional amendments be ratified by 2/3 of the societies would also be helpful. There never has been an orientation process for General Councilors, and perhaps had there been better job descriptions and



clarifications of responsibilities, this current crisis might not have been so dramatic.

My suspicion is that the majority of readers who choose to organize following the demise of Urantia Brotherhood will develop a new structure that is more democratic than the previous organization. The majority of readers will demand a new form of book dissemination and socialization that is more directly responsive to its membership. Over the short term, as many as a dozen new regional groups will form around local leaders. Some of these will probably embody more church-like activities, and will foster religious socialization activities not unlike local Christian denominations. Others will be like loosely knit guerilla forces, disseminating and introducing the Book without any official sanction. A great number will choose "none of the above" and cease participation with other readers, but that would be a shame since failure to support the democratic process is a silent vote for the autocrats. We need to recognize the

## In the next issue of *Urantian SOJOURN* –

- An in-depth look at the contortions in Urantia Foundation's Special Report
- Celestial Harmonies – reviews of the best of New Age music
- Color worker – A look at a 20th century painter
- Movie reviews you can use
- Do the changes in Europe have a spiritual foundation?
- True Story: "How I found The URANTIA Book"
- The Guest – Getting to know your Adjuster

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fact that *someone must disseminate the Book*. Not everyone can be exclusively involved with "so living the teachings that others are led to ask about the Book." There have to be some individuals, mercenaries if necessary, who provide the material services of printing, copyright protection, distribution, sales, and accounting, library placement, translations, and fund raising for these activities.

If they would only get off their "live the teachings or else" kick, the Foundation is the obvious choice for performing such services. However, their confused thinking could even lead to concluding that taking the Book out of print is the best way to impose the spread of the teachings, not the Book dogma! Following their recent confused and rambling 90 page diatribe, no one can predict just what they are planning on doing in the future. The new Brotherhood Association may or may not be the agency for assisting in material activities, or then again, it may be a "scab brotherhood" with the same constitution and evangelical proclivities as the old Brotherhood.

If the Foundation, FEF, and the United Readers would get about the business we are seemingly so afraid of, that of sharing the Book despite our fears of personal rejection, then the rationalization for inaction under the cover of "spread the teachings only" might go away. With increased introductions of the Book to specific groups, hundreds of thousands of "ready" persons would quickly embrace its teachings. The task of finding room for thousands of new readers, with more books sold in one year than in the past thirty-five would be so encompassing that no one would have time to worry about being the greatest in the kingdom.

The United Readers must decide if they are to become a democracy. Will FEF continue with its cumbersome structure or reorganize itself along more democratic lines? If FEF rejects democratic function and chooses not to adopt the separation of powers model, then another group must evolve. Readers can then choose between the clear oligarchy of the Foundation, the hidden oligarchy of FEF, direct following of charismatic leaders, local study groups, or the new United Readers democracy.

I am confident that most freedom loving searchers of truth will not blindly follow any self proclaimed leader, no matter what credentials or messages they bear. Martin will soon discover that new readers will not believe in his party line just because they happened to call the publisher for more information, or because "he sat at the feet of Emma." He will also discover that the rest of the reader-believers will not simply disappear with a legal proclamation.

I further predict that a new "United Readers Association" will develop just fine without any official "Urantia" affiliation, and that FEF will provide a valuable mid-wife role toward the birth of the new democracy. FEF has a year or so to make itself more attractive, but if it fails to change, then it too will pass into oblivion.

Following its recent manuscript, the Foundation will retreat to its 533 hideout and go about the clandestine business of "disseminating" the books that it so vocally opposes. They may even get good at the task, now that a snap of their fingers has driven all those annoying readers away.



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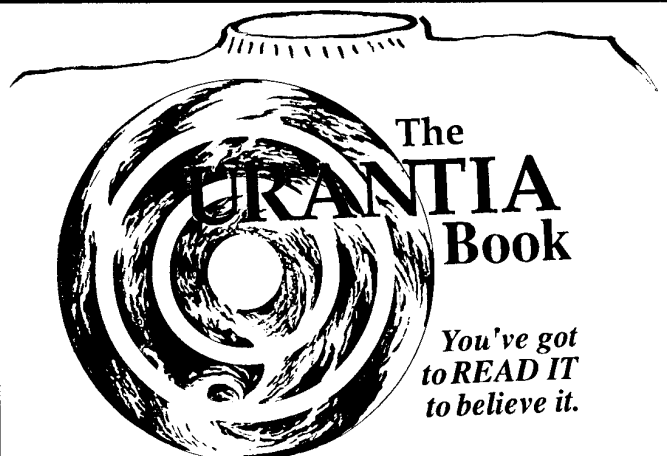
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Fife Elliptical Fellowship, 60606 Comatose Blvd, Chicago, IL 6060606



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# Trademark Scruples

**The Divine symbols of The URANTIA Book, taken by URANTIA Foundation as trademarks, belong to the Universal Father and His children; it's time they were returned.**

By Ernest P. Moyer



**W**e have now entered upon an era of serious threat to the Fifth Epochal revelation. Because many of us do not understand the purpose of The URANTIA Book in the unfolding of God's destiny program, we are unwilling to give full dedication of life to that cause. Because we do not recognize the elements which led to our current crisis, we stumble along, like blind people, helpless in the face of higher divine policies, unable to recognize God's purpose.

Unless we become more fully attuned to God, obtain a better grasp of our role within the context of current world events, recognize actions expected of us in this and other tribulations to come, and take steps to preserve the light of living truth on this planet, our great revelation could be lost.

Divine agencies have left this burden on our shoulders. They won't come down and do our work for us.

To illustrate our current difficulty and the factors which brought on the present crisis, let us examine the methods of operation within the Foundation since its inception in 1950, and how it relied on the institutions of this world to prosecute its mandates. While those policies began innocently enough, they evolved into a series of deceptions. Through subtle prevarication, Urantia Foundation created the division of today. The custodian of our revelation has become the cause of its

current peril, and personalities and pride are now threatening the production and availability of the Book. This is a most serious turn of events, and must be addressed by all of us.

In order to expose this jeopardy, we must discuss the legal policies used by Urantia Foundation (hereafter UF), secular actions taken to protect The URANTIA Book (UB), and inherent human weaknesses resulting from reliance on human institutions. These factors led to the great mistrust which now assails us, the deep suspicion held by many Urantia students, and the resentment many have for UF. To get a proper grasp of the situation, it will also be necessary to examine how personalities act under the influence of secular human philosophies. Legal entities do not exist merely as names on paper; they exist in the actions of the people who make them. All social structures are humans operating through philosophies; legal entities are simply group vehicles of human relationships.

## 2.1 PRINCIPLE OBJECT:

The object for which this Foundation is created is the promotion, improvement, and expansion among the peoples of the world –

- a) of the comprehension and understanding of Cosmology and the relation of the planet on which we live to the Universe,
- b) of the genesis and destiny of man and his relation to God,
- c) and of the true teachings of Jesus Christ;
- d) and for the inculcation and encouragement of the realization and appreciation of the Fatherhood of God

and the Brotherhood of man – in order to increase and enhance the comfort, happiness, and well being of Man, as an individual and as a member of society, **through the fostering of a religion, a philosophy, and a cosmology** which are commensurate with Man's intellectual and cultural development.

*(Itemizations and emphasis ours)*

The tone of this mandate emphasizes intellectual and cultural development; especially religious growth. Even so, in forty years UF has not seriously pursued the stated objectives. It has not fostered a religion. It has not developed a comprehensive philosophy. And it has not generated a cosmology that penetrates to deeper understanding of multi-dimensional creation.

To execute these mandates, UF created Urantia Brotherhood. But the modus operandi of UF effectively stifled creative efforts by that organization. The principle technique of outreach was the fostering of study groups, with emphasis on the word study, universally interpreted as reading the Book. Evangelization was frowned on, even spurned. Some within the movement may have felt vigorous outreach as beneath their dignity. These institutional and personal views then, created a Brotherhood of "education," and not one of living truth.

From its inception, UF has considered itself an educational foundation, not a religious one; and it has so stated on every application to the Patent and Trademark Office. With-

out Godly dedication, education becomes just another secular process. The UB states that without prayer, holy days degenerate into mere holidays. We are a holiday minded society; we do not know holy days. But there is another profound reason behind this choice.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof . . ."

If UF had styled itself as a religious institution, it would not have had the protective cover of U.S. laws. While it would have been able to copyright The UB, it would not have had exclusive use of the Concentric Circles or the words "Urantia" or "Urantian" as identifying trademarks or service marks. Words and symbols used for religious purposes are not subject to appropriation under law. Congress can make no laws concerning them under the auspices of religious expressions.

This choice determined the *modus operandi* of UF. All actions had to be guided by the principle of education and not religion. It could foster education; it could not foster a religion.

The first application to the patent and trademark office in 1951 sealed UF's fate. The legal protection of the Concentric Circles and the subsequent protection of the name Urantia, became their first priority. Religion became secondary.

All reader-believers of The UB recognize it as a divine revelation, and they naturally recognize it as profoundly religious. It cannot be regarded any other way. On learning of its human caretaker, they also quite naturally assume UF is a religious institution. And here is where the deception takes place: *UF does nothing to dispel such an assumption.* It displays itself as a religious head, but hides the fact that it is a secular entity.

It can easily do this. The basis of its secular posture is contained in legal documents filed with the Patent and Trademark Office in Washington, DC. Few individuals examine those public documents to determine how UF is prosecuting its legal protection. The

Trustees do not fully reveal this posture; they prevaricate to offer misleading perceptions.

UF president Martin Myers had accused Urantia Brotherhood of "churchifying." If UF is to preserve the secular instruments used to protect The UB, the Concentric Circles, and the names, it must refute "churchifying." The imprisonment he has imposed on himself and the entire Urantia Movement is a result of his reliance on human institutions, and not God. The resulting crisis speaks eloquently to general lack of such discernment within the movement.

**"One has no right to appropriate, as trademark, sign or symbol, or name which, from nature of fact it is used to signify, others may employ with equal truth, and therefore have equal right to employ, for same purpose."**

*Corbin vs Gould, 1899.*

**The Copyright:** The application for copyright of The UB in 1955 contained a legally false statement. It gave the authorship of The UB as UF. We know this is not legally true, because the Declaration of Trust reveals that The UB existed before the creation of UF.

The fallacious nature of the copyright application may be seen by examining legal definitions. For instance, if someone wants to publish an autobiography, they may hire a professional writer. The writer is the creator, but the person who sponsors the work is the author. The Trustees may have felt they could claim authorship of The UB under this definition, but they would not be able to demonstrate how the Book came about as a result of their sponsorship. The UB existed prior to the creation of UF; this chronology was not explained to official agencies.

One other point should be mentioned. Under court rulings, copyright law distinguishes between an idea and the expression of that idea. *Ideas are not protected under copyright law.* We can use the ideas of The UB in any manner we please. There is no legal control over such use. Furthermore, the title

of the Book has essentially no legal protection, and UF has no legal control over discriminate or indiscriminate use. If the whole body of believers in the Divine authority of The UB will now use it widely in quotations, who will UF sue? All of us? But this business takes on a surrealistic tenor. The fact such a possibility exists bespeaks the poisonous atmosphere which has polluted the Urantia Movement.

**Trademark chicanery:** Urantia Foundation applied for and received nine different trade, service, and association marks. Trademark law requires samples of goods showing the marks be submitted with the application. The samples submitted by UF included the Book shipping carton, letterheads, the Declaration of Trust, a complete copy of a talk by Martin Myers, badges, brochures, newsletters, and a facsimile of the front page of The UB. No copy of the Book was submitted; but the examiners probably would not have wanted such a heavy sample in any case. Consequently,

they had no means to determine the origin of the Concentric Circles, nor the words Urantia and Urantian, and therefore had to rely on statements made in the applications.

In all cases, the marks were either inferred or outright stated as *originating* with URANTIA Foundation. Had the examiners known the true origin and religious purpose of the Concentric Circles and the names, they may have refused application, recognizing them as religious symbols.

Of course every application requires applicants to swear an oath stating that the facts submitted are true to the best of their knowledge and belief. This subjects the applicant to legal fraud if he should knowingly make false claims. The statements made by William Hales (1) and Thomas Kendall (8) were not legally fraudulent if it is assumed that the marks originated with UF, and *not* with The UB. But as we know, the Concentric Circles and the names did indeed originate with The UB – therefore one application contains a statement that is *legally false*. Other applications may have inferred fraud by concealment of material facts.

Trademark examiners will not approve registration of marks that are mere "descriptive" or "generic" terms. Dictionary words cannot be given exclusive appropriation, since they are in the public domain. However, should a common word acquire a secondary meaning by association with an organization in trade or commerce, the Trademark Office will grant registration. But the word may still be used by the public where it does not interfere with the commercial value.

*"Any person who shall, without the consent of the registrant—reproduce, counterfeit, copy, or colorably imitate a registered mark and apply such reproduction, counterfeit, copy, or colorable imitation to labels, signs, prints, packages, wrappers, receptacles or advertisements intended to be used in commerce upon or in connection with the sale, distribution, or advertising of goods or services or in connection with such use is likely to cause confusion, or to cause mistake or deceive, shall be liable to civil action . . ."*

Therefore, any use of registered marks, whether selling papers, pamphlets, books, or other materials, is illegal under trademark law, and anyone who engages in the publication of such materials is subject to civil action by UF.

When UF registered the names and symbol, they forever prohibited their free religious use. If we go out in ministry to others, in whatever form, and we use the Concentric Circles or the names Urantia or Urantian to identify ourselves, we are in violation of trademark law. UF has stated that we can engage in purely local activity with this usage, but we cannot cross state lines in our ministries.

**A legal leg to stand on:** It is possible to challenge the use of a mark without recourse to legal suit. Under trademark law one can submit an action to a Trademark Trial and Appeal Board, in which one may ask for a ruling on the validity of a registration (Sec. 1067). If the decisions of this Board are not favorable, the decision can be appealed. Such a challenge may rest on three different grounds: a), the use of the words Urantia and Urantian as generic or descriptive designations, or b), the fact that the registrations

were obtained fraudulently, Sec. 1064 (3), or c), that use as commercial marks disparages belief, Sec. 1052 (a). There may also be justification for URANTIA Book students to pursue such appeal on grounds of interference with religious beliefs, for both the names and the Concentric Circles.

**The Deceit:** In reply to a trademark examiner's questioning of the word "Urantian" in application #1,013,544, the Foundation responded:

**... the designation URANTIAN is not a dictionary word. It is a coined word—formed by, and from the name of, Applicant Foundation . . .**

*This is a false statement.* The designation URANTIAN was *not* formed by UF; it was formed by the true authors and creators of

**"Title of a book cannot be protected by a trademark, nor otherwise than by copyright."**

*Application of Cooper, 1958*

The UB, and is contained in that work, prior to the existence of UF. On the contrary, UF received its name from The UB.

We can begin to see the importance of chronology regarding the Concentric Circles and the names Urantia and Urantian. When the copyright to the Book was obtained, UF established itself as the prior source of these words and symbol. If the Foundation had made known the true source of the symbol and words, it is very likely the Trademark Office would have rejected the applications on religious grounds.

Why did UF feel it needed trademark protection? What was their objective? Copyright law does not protect symbols and names contained in a copyrighted text; it only protects the form in which they are expressed. In 1951, before the Book was published, the Concentric Circles symbol was registered. UF may have determined that recourse to a trademark would afford protection of the symbol. Both UF and URANTIA Brotherhood used the symbol and words for twenty years without additional protection.

In 1970, this state of affairs changed dramatically. Over the next eight years, UF applied for eight additional registrations, covering all aspects of Urantia activities. Some believe it was the influence of Martin Myers which brought this unprecedented course of events.

**The trademark ruse:** Did the UF file proper applications for the use of the marks? Does UF have exclusive right to the use of the marks according to the law as ruled by our courts? Does their exclusive use of the marks interfere with our rights and freedom of religious expression under the First Amendment of the Constitution?

Apparently, no thought was given to the religious aspects of the symbol, or how believers might want to use it in their ministry. And as long as Urantian organizations were a small, intimate group of readers, no problems arose.

But another idea began to develop. How would UF protect the Book when the copyright expired? When the copyright expired, anyone could reproduce the Book with impunity. In the late sixties, UF began to reach beyond the limits of the copyright law by the use of trademark law.

If the word Urantia and the Concentric Circles were protected under the trademark law, no one would be able to reproduce the Book, or any other article, service, or membership which used those words or symbol to identify themselves. Thus, UF effectively used trademark law to circumvent the legal intentions and spirit of the copyright law.

This policy also leads to direct conflict with the second interest protected by trademark law. If some future group wanted to print an alternative form of The UB for reasons of cost, size, style, etc., they could not use the two most significant identifiers of the Book: the Concentric Circles, and the name. The Foundation has effectively appropriated unto itself the most intrinsic identifiers of the divine nature, constitution, and character of the Fifth Epochal Revelation.

God may have other ideas.

**Holy symbols:** All serious reader-believers sincerely wish to promote and disseminate the teachings of The URANTIA Book. When they express this desire, they naturally feel a close identification with the word Urantia and Urantian, and with the Concentric Circles. They quite naturally desire to display them in the title of the work they are writing, or in the name they choose for their activities, or otherwise make them prominent in their ministry.

The purpose of trademark law is to protect a *commercial* interest, not a religious or not-for-profit interest.

"A trademark has been defined to be one's commercial signature." (*Star Co. vs Wheeler Syndicate, 1915*)

What are the commercial activities of the non-profit UF? The selling of The URANTIA Book. Circulation of newsletters, brochures, and a few other publications is minor and secondary. It really is not a commercial enterprise, but uses commercial law to prosecute those who choose to use the book for religious purposes.

If sincere reader-believers use these symbols, they do so for what the symbols really signify: the emblem of Michael and the Paradise Trinity, and the name given to us and to our planet by divine beings.

Reader-believers have no interest in using these symbols to identify themselves as a "source" of the revelation, but rather to identify themselves with our elder brothers and our Creator.

By taking trademark protection to these symbols, UF has said that others do not have an equal right to employ the term Urantia, Urantian, or the Circles for publications, activities, or ministry to others. They effectively deny all others opportunity to use these symbols for their religious significance.

The court's ruling in *Dennison vs Thomas* quoted below, demonstrates the contradiction we face. We cannot produce materials which promote, disseminate or teach the message of The UB, without the name. The present stance of UF is certainly a monopoly on all such activity.

Urantia Foundation might object that their trademark is on the word "Urantia" and not on the title, "The URANTIA Book." But remember the chronology of events. The URANTIA Book appears first; then Urantia Foundation, and later on, other Urantia organizations and operations. Therefore the name Urantia is inherently a part of the title, and the title is the origin of all other "Urantia" designations.

**What's in a name:** Urantia Foundation received its name from the Book in order to

"Names which are descriptive of a class of goods cannot be adapted as trademarks, and be thereby appropriated to exclusive right of anyone; addition of word 'company' to name does not create any exclusive right to use of such name."

*Goodyear's Rubber Glove Mfg. Co. vs Goodyear Rubber Co., 1888*

**About face:** The addition of the word "Foundation" to "Urantia," if Urantia is a descriptive term, does not provide trademark protection to the name "Urantia Foundation"; the Foundation must find some other means to protect its name. Confusing this stance are the remarks made by UF on The URANTIA Book:

"Contrary to C.U.B.S.' accusations, the Urantia Foundation's legal action:

Did not claim rights in the title of The URANTIA Book as a name or mark."

The reason for this shift in view by UF is the simple fact that UF knows it cannot claim rights in the title of a book. It thus directly admits that the word Urantia is open for all to use when employed with the Book, but denies this right when employed otherwise.

**"Nothing can legally be appropriated as a trademark which, aside from superiority in excellence, popularity, or cheapness of the article bearing it, would practically confer upon him a monopoly in the production or sale of like articles."**

*Dennison Mfg. Co. vs Thomas Mfg. Co., C.C. Del. 1899*

**"Literary property in a book cannot be protected by a trademark, nor otherwise than by copyright."**

*Atlas Mfg. Co., vs Street & Smith, Mo. 1913*

identify with it, and hence the title of the Book. Furthermore, in support of the concept that the word Urantia can protect phrases incorporating that word, UF, in its document SETTLEMENT REACHED IN LAWSUIT AGAINST C.U.B.S., specifically states the questions raised was whether C.U.B.S. "... damaged (either through infringement or dilution) the URANTIA marks, 'URANTIA Foundation', 'URANTIA Brotherhood', or 'URANTIA Society'." The Foundation must view those names as trademarks protected under trademark law, and not merely phrases incorporating the word "Urantia."

This problem of using phrases which incorporate a name has arisen in the courts.

**Literary Property:** Literary property is any written work, or the content of a written work. If the description of the Concentric Circles and the word Urantia originated within The UB, then they are literary property and cannot be protected by trademark. Copyright protection occurs when a work is first created, even though application is made at a later time. We know The UB existed before UF; therefore UF cannot subject the Concentric Circles to trademark law. If the Foundation ignores these facts, then it would have to deny the chronology given in its Declaration of Trust.

The name Urantia is a proper name and a proper descriptive designation; but how can



the names Urantia and Urantian be tested for descriptiveness? The word Urantia is used in many contexts and for many different purposes. Consider: The "URANTIA" Book, "Urantia" Foundation, the ex-"Urantia" Brotherhood, the planet "Urantia," the "Urantia" atmosphere, the residents of "Urantia," "Urantian" fellowship, fellow "Urantians," and so on. The general use is as a descriptive term, known as such to the purchasing public, and accepted as descriptive by all those interested in the "Urantia" Movement, and the meaning of the "Urantia" Revelation. Without question, the name Urantia is a descriptive term.

Urantia Foundation cannot argue that the word Urantia was coined by them, as they did falsely in applications to the Trademark Office, and is therefore not a dictionary word. Such status is irrelevant. The meaning of the word to the general body of UB reader-believers is the only material criteria. In the face of the legal history of descriptive words, and court recognition of such words, UF should not have sought registration of the names Urantia or Urantian.

If Martin Myers was the driving force behind the trademark registrations, then he either did not do his homework, or he thought he could bypass the legal precedents on trademark use. It becomes apparent that UF entered into registration of the marks either through ignorance, or through intent to deceive.

**Common use:** However, there is another side to this coin. The problem arises of how to define "common usage," for the courts have held that even a generic word, provided it has never been in common usage, may serve as a valid trademark. But the words were in use from 1955 through 1970, when UF, in an effort to rescue trademark protection from the jaws of fifteen years of history, conceived the Confirmatory Agreement.

This document arranged a legally binding contract between UF and the Urantia Brotherhood, that would prohibit them from using the symbols except under tightly controlled conditions. The agreement was nunc pro tunc, which literally means "now for then," indicating retroactive binding. This retroactive phrasing was crucial, because the names were in common usage throughout the previous twenty years.

## ***Descriptive and Generic Words . . .***

**Words classified as "descriptive" or "generic" are not subject to exclusive appropriation under trademark law. Many court rulings have held this principle. Here are a few examples.**

***"A generic or descriptive word or phrase, as distinguished from one which is suggestive only, is left free for public use and excluded from common law from exclusive appropriation as trademark."***

U-Drive It Co. vs Wright and Taylor, 1938

***"It is the settled rule that no one can appropriate as a trademark a generic name, or one descriptive of an article of trade, its qualities, ingredients, or characteristics, or any sign, word, or symbol which, from the nature of the fact it is used to signify, others may employ with equal truth."***

Estate of R. D. Beckwith, Inc. vs Commissioner of Patents, Dist. Col. 1920

***"One party cannot adopt a descriptive name as a trademark and thus bar others from using all names tending to describe same article or business."***

Affiliated Enterprises vs Gruber, C.C.A. Mass. 1970

***"One cannot acquire a trademark right in a descriptive word because allowance of such right would preclude others from exercising their right to use the proper word to describe a similar characteristic of their produce."***

Wise vs Bristol-Myers Co., D.D.N.Y. 1952

***"In determining whether claimed trademark is descriptive at time of its adoption, its meaning to nonpurchasing segment of populace is not important, but critical question is whether mark is descriptive to prospective purchasers."***

Blisscraft of Hollywood vs United Plastics Co., C.A.N.Y. 1961

***"In determining whether word used as a mark was descriptive, it was of no consequence that plaintiffs coined the word, for even if word did not appear in accepted dictionaries, that fact, standing alone, did not prove that word was not descriptive."***

Flexitized, Inc. vs National Flexitized Corp., D.C.N.Y. 1963



While this seemed to bind the use of the symbols to the trademark laws, it had one major fault. It did not cover all those individuals who were not members of the Brotherhood, and who had used the symbols in their personal productions and ministry. There no doubt was enough use to show that the symbols were in common usage during that period, by persons not bound by the Confirmatory Agreement.

The formal licensing arrangement through the Confirmatory agreement took place on January 9, 1975, twenty years after the appearance of the book. It was signed by Thomas Kendall for the Foundation, Emma Christensen as witness for UF, Paul Snider for the Brotherhood, with John Hales as Brotherhood witness. This date is after the first five trademark applications, but before the last four, which gave formal recognition to use by the Brotherhood.

Obviously, the Brotherhood used the symbols for twenty years through an unspecified, probably oral agreement. The dates of this chronology were not offered to the trademark examiner; perhaps the trustees felt it would reveal a lack of legally binding control prior to 1975, and thus place the registrations in jeopardy.

The condition in the Confirmatory Agreement for the retroactive acknowledgement of the use of the marks was the major reason some of the Urantia Societies would not sign the Agreement when it was first presented to them; they subsequently entered into separate licensing arrangements.

**Around in circles:** The UF identified itself as the publisher inside the cover of the Book; they owned the copyright. Why then was the Concentric Circles symbol necessary to identify them? Readers recognize the symbol as belonging to Michael and the Paradise Trinity, not the Foundation. If UF should claim under law that the design is to identify them as the source, which they must do if they are to obey trademark law, they would then betray the implied meaning of the design on The UB. This is the crux of the difficulty in all Foundation activity.

No one identifies the symbol with the Foundation; all reader-believers rightfully identify it with Michael. Even if we were to admit that the symbols were originally used by Urantia Foundation to indicate source, which none of us should be willing to do,

over time those symbols lost there meaning as association with UF; they now indicate the divine association. The registration of the Concentric Circles and the names Urantia and Urantian violate the basic nature of descriptive and generic terms.

**"The true test in determining whether a particular name or phrase is descriptive is not whether words are exhaustively descriptive of article designated, but whether in themselves, and as they are commonly used by those who understand their meaning, they are reasonably indicative and descriptive of thing intended."**

***Drive-It Yourself Co. vs North, 1925***

**The heart of the matter:** Martin Myers believes The URANTIA Book is a philosophical work, and not a religious revelation. He believes it cannot be compared with the Bible as a religious document. Martin Myers must maintain this position. If he admits that the Book is a religious document, he voids the trademark protection. In the process of convincing himself that trademarks are the

only recourse for protecting the Book, he has distorted his mind. He has framed within himself a contradiction between religious beliefs and secular hope. This has forced him to reduce a divine revelation to the purely secular levels of a "philosophical document."

**There goes the farm:** Such a belief by the President of Urantia Foundation places the Book in direct and imminent danger. Under Article 5.3 of the Declaration of Trust, the Trustees may destroy the Substantive Estate if they unanimously agree that the continued preservation of the Estate is no longer required for accomplishing the purpose for which the Foundation was created. This makes The URANTIA Book subject to the whims of a group of people who per force cannot believe it is a divine revelation. The Trustees have full legal authority to do whatever they believe is proper, regardless that the entire body of reader-believers in the Book may differ.

Because of false statements made to official agencies, the Trustees have left themselves open to legal challenge. Furthermore, a class action suit by the large body of believers could provide relief under the claim that the Trustees have defaulted in their trust. Whatever we do, it must be done in honor before God, and with full dedication to the struggle to keep alive the light of living truth given us.

The Trustees forgot the principle object of the Declaration of Trust. They forgot they had a responsibility to foster a religion. When they became obsessed with legal control, they blinded themselves to practical realities.

**Hope springs eternal:** What can we do? Should we seek recourse in the courts? I think not. Human laws are only as good as the citizens who may choose to respect them. Human laws codify social conduct; they cannot force people to adhere to standards of morality and mutual respect. When individuals place their faith in human laws to force conduct, they become legalistic and unreal in their attitudes. This sickness now infects the Trustees of Urantia Foundation. We should let the safety of our great gift rest with God.

However, there is a practical and civilized alternative to a protracted legal battle in the courts.

**A course of action:** We do not have to get involved in a bitter court battle with UF. The Trademark and Appeal Board offers an avenue at minor cost to obtain proper recognition of The URANTIA Book as a religious work, and origin of the Concentric Circles and the Urantia names.

Based on the factors I have outlined, a legal brief could be prepared by a competent trademark attorney, and presented to the Trustees. If they recognize the enormous legal difficulties they face, they may wish to come to an amicable arrangement satisfactory to the mass of Urantia reader-believers. They may be persuaded to cancel the commercial registration of the marks. They may feel obliged to reduce further disruption of the Urantia Movement.

However, if they persist in their stringent adherence to legalities, which I suspect they will, the legal brief should be submitted to the Trademark and Appeal Board, with the goal of cancellation of all the trademarks now registered by UF. This avenue is open to anyone under Section 1064 of Title 15 of the United States Code.

**The facts:** Preparation of a legal brief cannot use depositions from the Trustees under oath, unless we file a legal action in civil court. If we are to avoid this step, we must rely on the facts as they exist in legal documents. That would involve the following facts:

1) That the Declaration of Trust, signed by the Trustees, and filed as a legal document in Cook County, Illinois, shows the existence of The URANTIA Book prior to the creation of Urantia Foundation.

2) That the creation and publication history shows The URANTIA Book has been preserved inviolate since it was entrusted to the care of Urantia Foundation in 1950.

3) That the name Urantia is in the title of the Book, that this title was coined prior to the creation of Urantia Foundation, and as such, cannot be used as a trade, service, or collective mark.

4) That the Concentric Circles symbol was described in the text of The URANTIA Book as a religious symbol prior to the creation of Urantia Foundation, and as such, is part of the literary property of the copyrighted URANTIA Book, and cannot be used

as a trade, service, or collective mark.

5) That the names Urantia and Urantian were contained within the text of The URANTIA Book prior to creation of Urantia Foundation, and as such are part of the literary property of that copyrighted Book, and cannot be used as trade, service, or collective marks.

6) That the name Urantia is a proper descriptive name, known to all readers of The URANTIA Book, and to the Trustees of Urantia Foundation, as a proper descriptive name, and as such cannot be used as a trade, service, or collective mark.

7) That the names Urantia and Urantian are both descriptive and generic words, and as such cannot be used as trade, service, or collective marks.

8) That the Concentric Circles and the names Urantia and Urantian are religious symbols contained within the text of The URANTIA Book, and were known as religious symbols by the Trustees of Urantia Foundation when they applied for registration of said symbols and names. Use of said symbols and names as trade, service, or collective marks for commercial purposes disparages our religious beliefs, since we hold them in holy respect.

9) That the Concentric Circles symbol and the names Urantia and Urantian are religious symbols, that Urantia Foundation has a history of teaching them to be religious symbols, and as such are not subject to exclusive appropriation under trademark law.

10) That Urantia Foundation did falsely state the origin of the name Urantian under application #1,013,544.

11) That Urantia Foundation did hide and conceal the true origin of the Concentric Circles symbol and the names Urantia and Urantian in the several applications for trade, service and collective marks before the Patent and Trademark Office.

12) That Urantia Foundation did hide and conceal the religious nature and purpose of the Concentric Circles symbol and the names Urantia and Urantian in their applications to the Patent and Trademark Office.

13) That Urantia Foundation did attempt to monopolize the symbols to prevent their free

use by all who believe in their religious significance.

14) That Urantia Foundation did hide and conceal the true circumstances surrounding the use of the Concentric Circle symbol and the names Urantia and Urantian prior to the Confirmatory Agreement of 1975 in their statements to the Patent and Trademark Office.

15) That Urantia Foundation knew the names Urantia and Urantian were in common use by all reader-believers of The URANTIA Book prior to the Confirmatory Agreement of 1975, and did hide and conceal this fact from the Patent and Trademark Office.

16) That Urantia Foundation did use trademark law to circumvent copyright law, and that such act is illegal.

17) That the Declaration of Trust, the guiding document of Urantia Foundation, does not define Urantia Foundation as an educational foundation; the word "educational" does not occur in the Declaration of Trust. The Declaration states that object for which Urantia Foundation was created is the promotion, improvement and expansion among the peoples of the world for comprehension and understanding of Cosmology and man's relationship to the Universe, the genesis and destiny of man and his relation to God, the true teachings of Jesus Christ, the inculcation and encouragement of the realization and appreciation of the Fatherhood of God and the Brotherhood of man, *and that it shall do these things through the fostering of a religion.*

Thus Urantia Foundation should not be considered as other than a religious institution, and its registration of the several symbols as trademarks should be declared invalid. ☐

*Editor's Note: This article is excerpted from Mr. Moyer's Open Letter to Urantians of January 12, 1990. The letter is a replete elaboration of the trademark issue, and copies can be obtained from the author at: P.O. Box 1206, Hanover PA 17331.*

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# SKEPTICAL OF SKEPTICS

*When ideas fail, words come in very handy.*  
Goethe

By D. Julio Edwards

*After three years of intense investigation, I finally accepted The Urantia Book as a revelation of truth; but I decided to remain open to the possibility that the Book may not be what it claims. Several years earlier, upon rejecting my Southern Baptist upbringing, I made a decision that I still stick by: books are tools, no more or less. Having never had a "religious" (nor any other identifiable paranormal) experience that has convinced me of the existence of God, I accept His existence solely on what my senses perceive, augmented by my emotions, and how my mind interprets the information. Maybe He accepts my existence on a similar basis.*

*Beyond a basic belief in God, my faith (belief in action) in Him is based on my religious upbringing, my religious and philosophic study, and my mindal and emotional response – all correlated and compared to my senses' datum. This humanistic, materialistic bag of elemental components computes that a being exists who has organized and set in motion "reality" as I perceive it. I call Him God. And I call him frequently.*

*Stealing someone else's words  
frequently spares the embarrassment of  
eating your own.*

Peter Anderson

**F**or years I have considered myself a skeptic. *Uncertainty*, in the sense of a person who habitually doubts, questions, or suspends judgement upon matters generally accepted – especially concerning religious doctrine – is the key word to my skepticism. This was and is my application of skepticism, and it seems to work well for me; I don't think Daniel Webster would have disagreed with it. But now the *Skeptical Inquirer* (the journal of the Committee for the Scientific Investigation of the Paranormal) has given the word skeptic an entirely new meaning. In fact, thanks to SI,

many former skeptics are scurrying through dictionaries in search of new words to describe their belief system. Former founder and editor of SI, Marcello Truzzi of Eastern Michigan University, came up with "zetetic", and now publishes the Zetetic Scholar.

Let's see how these SI skeptics view their self-appointed responsibility to investigate the paranormal. Printed on the back cover of every issue is the following dictum:

The Committee for the Scientific Investigation of Claims Of the Paranormal attempts to encourage the critical investigation of paranormal and fringe-science claims from a responsible, scientific point of view and to disseminate factual information about the results of such

inquiries to the scientific community and to the public. To carry out these objectives the Committee:

- Maintains a network of people interested in critically examining claims of the paranormal.
- Prepares bibliographies of published materials that carefully examine such claims.
- Encourages and commissions research by objective and impartial enquiry in areas where it is needed.
- Convenes conferences and meetings.
- Publishes articles, monographs and books that examine claims of the paranormal.
- Does not reject claims on a priori grounds, antecedent to inquiry, but rather examines them objectively and carefully.

Martin Gardner is a fellow of **CSICOP**, and contributes a regular section to SI, called "Notes of a Fringe Researcher." In the winter 1990 SI (which came out in December of 1989) Gardner, in his typical effervescent style, effuses a hatchet job review of The URANTIA Book. Gardner states:

"Nothing could persuade me to read every line of this monstrous mishmash of claptrap interspersed with puddles of pious platitudes..."

That's not bad, but I like the way Karl Kraus phrased this attitude much better: "Where do I find the time for not reading so many books?" One must wonder: does Gardner *ever* read any of the books he regularly blasts? It brings to mind that old saying, "Half an analysis is anal."

Given the strict **CSICOP** standards, what can we conclude from an SI essayist who admits not reading the material he's writing about?

1) Anyone reading Gardner's essay could easily deduce that indeed he did not read "every line," therefore this appears to be a "factual" statement. Let's be generous and give him the benefit of the doubt. He probably did not even read every other

chapter. He read just enough to be uninformed.

2) His obvious hostility (towards The UB, or its readers?) demonstrates that his writing is definitely "critical." 3) He may very well have made some "attempt" to "not reject claims" "antecedent to inquiry." He just forgot to mention this minor detail. 4) He obviously considers not bothering to read the book he's reviewing a "responsible, scientific point of view." 5) He certainly did disseminate the "factual information" (although unread) to the "scientific community," since we all know how many rocket scientists swear by SI.

Yet, it makes me wonder: would a true scientist really accept Gardner's type of emotional, bereft-of-substance writing, without question? Surely they can recognize the difference between genius and stupidity: genius has limits . . .

According to Gardner, he spent less than 90 days researching The UB; much of which was spent fretting over his inability to find Sadler's obituary and Who's Who listing. Gardner had never heard of the Book prior to 6/20/89, but he managed to conclude his "research" on a 2,000 page book by 9/26/89. When I personally challenged SI editor Ken Frazier (and 47 skeptic organizations and individuals listed therein) to hold Gardner to **CSICOP**'s proclaimed high standards, he responded: "His column is an essay, and we urge our contributors to provide responsible evaluations – which I believe his is – and we give them the right to express their own views." I see. You're going to let Gardner speak his mind, because he has nothing to lose. Since every issue of SI consists entirely of essays, not counting the ads and staples, that appears to be a convenient "out" for not having to live up to **CSICOP**'s lofty objectives. No wonder the mediocre are ever and anon at their best.

I wrote Ken Frazier: "I have no problem with Martin finding fault with UB, even reporting totally negatively. In fact, I offered to help him with thousands of pages of peripheral works; my offer was not conditional on a positive or favorable report – only that he simply read the book on which he was reporting." Frazier replied: "I can see and understand that you feel The URANTIA Book merits some full scholarly and (undoubtedly sympathetic) treatment, perhaps as a treatise. But we just can't do that." Do I detect a

smidgen of addleheaded snobbism between the lines? Of course "scholarly treatment" would mean having to be knowledgeable, accurate, and studious, so I can understand why he "just can't do that." It certainly puts new meaning into the words "carefully, objectively, and critically," doesn't it?

Frazier went on to say: "I have no reason to believe that the outcome of Martin's examination would have been any different had he spent three years looking at it." Obviously, from past experience, he knew Gardner's work would not improve, no matter how long he studied the Book. Such a chilling thought evokes the wit of Oscar Wilde: "There is much to be said in favor of modern journalism. By giving us the opinions of the un[principled] it keeps us in touch with the ignorance of the community." Once again we stand in debt to SI for redefining the English language: now the phrase "does not reject claims on a priori grounds" must mean "any claim that requires true scholarly effort to research is automatically considered bunk."

***"Criticism is prejudice made plausible."***

*H. L. Mencken*

Gardner went on to say: "As for the book's scientific merits, its enthusiasts are like the early Velikovskians. They pick out statements that reflect the common knowledge of the day, imagine anticipations of new science in vague remarks, and rationalize passages that have turned out to be false on the grounds that the extraterrestrials were forced to phrase their revelations within the limited knowledge of the channeler." Two pages earlier in the very same issue of SI, David Morrison and Mark Chapman state: "... a majority of the members of that (Harvard Geology) department had still not accepted plate tectonics as of the mid-70's, even though history will record the plate tectonic revolution as having occurred a decade earlier." Even a third grade researcher could easily find the dozens of pages in The UB which accurately describe plate tectonics in minute detail. It is a well-known fact that many people studied the Urantia Papers from from the

**"I have no reason to believe that the outcome of Martin's examination would have been any different had he spent three years looking at it."**

late thirties through 1955, when it was published. More incredible is that with 2,097 pages to attack, Gardner's original essay did not accurately describe a *single* "out-dated" scientific statement. Ironically, Gardner made several false and totally out-of-context scientific statements himself in a space of only six pages; a remarkable feat, by **CSICOP** standards.

When reader John Brawley and I brought this to his attention in letters to the editor of SI, (Summer 1990) Gardner still did not name a *single* incorrect UB scientific statement in his rebuttal, or even address comments correcting his misinformation.

In the summer 1990 issue of SI, Gardner replies to letters written in defense of The UB: "I consider the book fair game

for a Mencken-type attack because of the angry attacks that Urantians make on anyone who dares to criticize The UB." (Alas! Is this the same North Carolinian pedant who could not find Dr. Sadler's Who's Who entry in the Mayberry Library?) Are those so-called "angry attacks," which he claims were made *before* he wrote his article, my attempts to persuade him to be the first kid on the skeptical block to actually read The URANTIA Book prior to venting his wrath on it? I did mention to him that if he didn't read it, he would be right up there with several Christian reviewers who had likewise not bothered to read the Book before denouncing it. And it's funny—I don't find "Mencken-style attack" among the objectives of **CSICOP**; is this yet another new SI interpretation for "responsible or impartial?" Perhaps it is a new meaning for the word "scientific." At last! A phrase worthy of the emotions bottled up in those pseudo-skeptics who parade around as pseudo-scientists.

***"Get your facts first; then you can distort them as you please."***

*Mark Twain*

Obviously, most SI readers have never read much Gardner outside of their little fanzine. If they had, they would know that Gardner has written "I am not only a theist but also, on a sense, a Platonic mystic," and "I have believed in an afterlife since my boyhood, when

I first began to believe in God." (p. 57 & 277, *The Why's of a Philosophical Scrivener*) Why would SI editor Ken Frazier delete those statements from my letter in the Spring issue? Could it be those statements shed some light on Gardner's personal vendetta against The UB, or perhaps a competing belief system? It is interesting to note that both Gardner and Dr. Sadler attended the University of Chicago, and were both Seventh Day Adventists at one time.

Gardner's book does raise dozens of intelligent, thoughtful queries. He writes:

"The fact that so many persons, especially of towering intellect, have believed in God should at least give an atheist pause, just as a tone deaf person might suspect there is something of value in music, because so many admirable people profess to enjoy it."

(p. 200)

Had he read the UB "line by line," he would have discovered dozens of theories and/or facts which are worthy of consideration by anyone taking the time to ask the questions – that is if they are *really* searching for answers. Sadly, Gardner's questions are entirely rhetorical. Since he doesn't have any of the answers, by his standards, neither can anyone else.

So this "religionist" denounces all competing opinions that disagree with his vague, unknowable, unexperienceable, undefinable, unreachable, unthinkable God. An insightful look into nothingness, explaining in great detail why everyone with a conceptual idea about God is dead wrong. Gadzooks – another new meaning for the word skeptic.

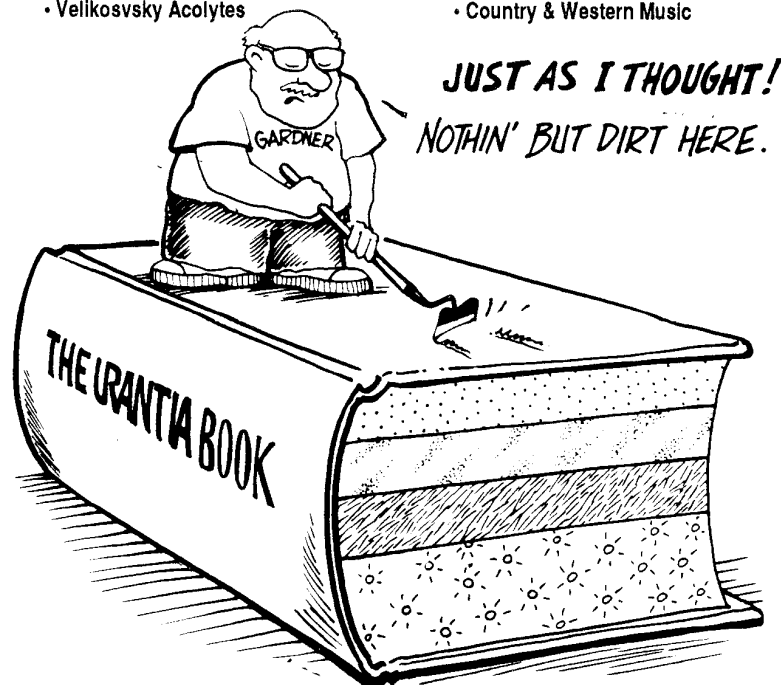
What have I learned from my experience with **CSICOP** and SI? That the aim of humor is not to degrade a human being, but to remind him he is already degraded? That drummers who march to a different beat think time is a

magazine? The less things change, the more they remain the same? A group of people can have a worthy ideal, but their ability to live up to it is limited by the moral, ethical, and philosophical limit of the individuals comprising the group. SI would be an amazing magazine if it could live up to **CSICOP**'s standards. Until they do, it's just another sci-fi, occult-looking tabloid which has to beg for

### Cynics Short on Integrity Condoning Obscuration of the Paranormal

We attempt to discourage time and energy consuming investigation of paranormal and fringe-science claims by promoting a viscous, fast-food "Mencken-type attack" mentality towards debunking. The Septical Enquirer's goal is to fearlessly enter the manholes where no man wants to go, and to bravely wade the waters of sewer-journalism. Our mission is to save the world from itself by publishing an endless array of repetitious articles concerning such dangerously meaningful phenomenon as:

- Dowzers
- Prophets
- Pyramid Power Salesmen
- UFO Contactees
- Aura-watchers
- Tarot Readers
- Shroud of Turin Devotees
- Velikovsky Acolytes
- Out-of-Body Specialists
- Faith Healers
- Telepaths
- Reincarnation Fans
- Astrologers
- Ghost-sighters
- Crystal Purveyors
- Country & Western Music



CAD (Cynics And Debunkers, formerly CSICOP) is a nonprophet, presbyopiical and edacious organization.

donations ala Tammy Bakker, Oral Roberts, and all the others they make fun of. If there was enough in-context truth in SI to attract a clientele that could sustain it financially, it might become a respectable well-read magazine like Scientific American – which doesn't need to solicit funds. Perhaps someday **SCICOP** will really practice what it preaches. Until then, they would do well to lower their objectives to fit their budgetary constraints and editorial bent. □

MARTY McFLAK IN:  
TO HECK WITH  
THE FUTURE

SOMEWHERE  
ON MANSONIA ONE...

... IN A CRYSTAL OFFICE.

HAH! YOU COULD  
BE AN IMPOSTOR!  
LET'S SEE SOME  
IDENTIFICATION!

KAWAM!

OKAY! YOU'RE THE  
BOSS! UH, PLEASE  
REMEMBER - MY,  
UH, VISION ISN'T  
WHAT IT USED TO BE -  
I CAN'T SEE YOU.

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WELL MY STEWARD, WHAT HAVE  
YOU DONE WITH THE ONE  
STEWARDSHIP I ENTRUSTED  
TO YOU?

WHY, IT'S RIGHT HERE, YOUR LORDNESS!  
THE TRUTH YOU COMMITTED TO US  
35 YEARS AGO IS IN PERFECT  
CONDITION! WE LOST NOTHING!  
WE PRESERVED ALL YOU GAVE  
US! WE ALLOWED NO CHANGES  
TO BE MADE IN THAT WHICH  
YOU TAUGHT US!

OH MY GOD!  
IT - IT  
SHRANK!!

PINK

"But such a plea concerning spiritual indolence will not justify the barren steward of truth in the presence of the Master. . . . In the next world you will be asked to give an account of the endowments and stewardships of this world. Whether inherent talents are few or many, a just and merciful reckoning must be faced. . . . Freely have you received, therefore freely should you give of the truth of heaven, and in the giving will this truth multiply and show forth the increasing light of saving grace, even as you minister it."